

Advent and Sabbath Advocate.

"Thy Word is a Lamp unto my Feet and a Light unto my Path."

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THE ADVENT & SABBATH ADVOCATE

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THE ADVOCATE is devoted to the promulgation
of the doctrines of the Second Advent of Christ,
the Signs of the Times, the duty of mankind to
observe the Bible Sabbath (the seventh day of the
week,) together with the other commandments of
God, the Nature of Man, his Unconscious state
in death, the End of the Wicked, the Earth re-
stored to its original glory and condition as the
future inheritance and abode of the redeemed and
the Kingdom of God, Faith, Repentance, the
future Judgment, the Resurrection, Redemption,
the Prophecies, the Christian Life, and kindred
Bible subjects.

Christ is Risen, Indeed.

MRS. J. C. FIELD.

Christ is risen,
From death's prison
He and we are freed,
Oh the glory
Of the story
Christ is risen, indeed!

We shall rise, Oh! joy triumphant,
In his image rise,
In his likeness, in his glory,
All that satisfies.

Wait we here a little longer,
Struggle, battle on,
In his strength still growing stronger,
Till his day shall dawn.

Down which ne'er in darkness closing,
Never night shall end,
Evermore shall gleam and brighten,
As its hours we spend.

Christ is risen,
Christ is risen,
Christ is risen, indeed,
From sin's thralldom,
From death's prison

Who through him are freed!
Sacketts Harbor, N. Y.

Self Examination.

SERMON BY A. C. LONG.

'Examine yourselves whether ye be in the
faith; prove your own selves. Know ye not
your own selves, how that Christ Jesus is in you,
except ye be reprobates,' 2 Cor. 13: 5.

SELF examination, as taught in this text of
scripture, is a duty enjoined upon every true
child of God. The importance of this duty
will be more apparent, if we consider the
ruin, depravity, and destruction that sin has
wrought in the human race; and further that
sin like a disease lurks in the whole system
permeating and poisoning the fountain of our
lives. On this account we are all liable to
self deception, and the scripture has espe-
cially warned us against this, 'Be not deceived,
God is not mocked; for whatsoever a man
soweth that shall he also reap.' And not-
withstanding this warning, yet there will be
some, yes, many that will be deceived or

our Savior says, 'Many will say unto me in
that day, Lord, Lord, have we not prophesied
in thy name? and in thy name cast out dev-
ils? and in thy name done many wonderful
works? And then will I profess unto them I
never knew you, depart from me ye that
work iniquity,' Matt. 7: 22, 23. These per-
sons evidently neglected self examination,
and the consequences of such neglect are
fearful. The prophet tells us 'The heart is
deceitful above all things, and desperately
wicked; who can know it?' Jer. 17: 9. And
as we only pass through this life once and as
this is the only opportunity we have of cor-
recting our faults, overcoming our sinful
natures, and bringing our stubborn wills in
complete subjection to God's will; it is of the
highest importance that each examine him-
self to see whether his heart is right in the
sight of God. And if we find that we are
not just right, we should repent of that sin,
turn to God, ask for his grace and the in-
fluence of his Holy Spirit to assist us in doing
his will.

'To-day is the day of salvation,' would im-
ply that to-morrow may not be such a day,
and our Savior exhorts us to 'work while it is
day; the night cometh, when no man can
work, John 9: 4. Consequently it is of the
highest importance that we commence this
work of close critical examination at once
lest there may not be enough time to finish
it. We should remember, however, that we
are not commanded to examine our neigh-
bors, nor even our brethren or sisters in the
church to see what ugly faults they possess
and hold them up to the view of others, but
each one is to examine himself individually;
it is a personal work, to be attended to by
every one desiring a home in the soon com-
ing kingdom.

2. 'Are we in the faith?'—the faith taught
in God's word. Salvation in the name of
Christ—the gospel of the kingdom, saints
Inheritance, Second Advent, Resurrection of
the Dead, the Law, God's moral rule of right and
wrong, the Bible, Sabbath, &c. ? It is our
duty to examine whether we are in the faith,
and have a 'Thus sayeth the Lord' for all our
belief. This is an important matter, for a
wrong faith almost invariably leads to a
wrong practice. Neither tradition nor the
opinions of men, but the Bible is the perfect
rule by which we are to examine ourselves,
for by this we will be judged in the last day.

3. However essential it may be that our
faith be founded upon the Word of God, yet
this alone will avail nothing, if not reduced
to practice. The best theories in the world,
if not reduced to practice, will not only avail
us nothing, but will add to our greater con-
demnation in the judgement. Consequently
it is our imperative duty to examine our-
selves in reference to practice, and the mo-
tives that prompt us to action.

As the thoughts are the prime movers of
action it is important that they be pure, for
if the fountain be impure so will the stream
be. 'Out of the abundance of the heart the
mouth speaketh, for out of the heart proceed

evil thoughts, murders, adulteries, fornica-
tion, envy, malice, hatred, and jealousy.' If
on self-examination we find that we are
prompted to action by any of these or other
unworthy motives then we need repentance
and God's grace to eradicate this evil from
us, for it is only the pure in heart that shall
see God and we need to pray as David did,
'Create in me a clean heart, O God, and re-
new a right spirit within me.'

One evil thought cherished in the heart is
liable to prove our eternal destruction. It
will open an avenue for others to enter and
soon evil will rankle within, and the man is
taken captive at the will of Satan. There is
an account in history of Rome being be-
sieged by a vast army for several years, but
such was the strength of its wall and fortifi-
cations that the besieging army was about to
despair of ever taking Rome; but one night
as a soldier was meandering about the walls,
he accidentally fell into a dry aqueduct which
was formerly used to convey water into the
city, he explored this and found that it passed
under the walls and came up into the city, he
reported this discovery to the General. The
next night twenty-five men passed through
that aqueduct into the city, overpowered the
guard at the gate and in rushed the army, and
Rome was at the mercy of its enemies; so
likewise we are besieged by Satan and his
army, and if we leave one avenue open Satan
will introduce through that means evil into
the heart and this evil will open the gate for
others, and we will be taken captive at his
will. 'A little leaven leaveneth the whole
lump.' From this we learn the importance
of guarding well the heart against all evil in-
fluences. The avenues of pride, envy, hatred
&c., should be well guarded lest by them we
may be taken captive by the enemy.

In this self examination which should be
practiced daily we should ask ourselves the
questions. Has the love of God been shed
abroad in my heart by the Holy Ghost that is
given unto me? Rom. 5: 5. Have I grieved
the Holy Spirit? Eph. 4: 30. Have I left
my first love? Rev. 2: 4. Do I call upon
God with my lips while my heart is far from
him? Matt. 15: 8. Is my love for God and
his cause growing cold because iniquity
abounds? Matt. 24: 12.

If we find that we are defective in any of
these particulars we need to go to the great
Physician in secret prayer, for strength and
grace to overcome these defects and to be filled
with the love of God. And if we keep our-
selves in the love of God, his grace will be
sufficient for us, and we shall then bear the
fruits of the Spirit which are love, joy, peace,
long-suffering, gentleness, goodness, faith,
meekness, and temperance; but we should re-
member that the fruits of the carnal mind,
hatred, variance, emulations, wrath, strife,
envyings &c., are to be entirely avoided by
the child of God. If each one will attend to
this home cleansing there will be a radical
change for the better in the church and in
the world. Rome was a large city and the
burden to keep it clean became very galling

upon the tax payers, finally a law was enacted requiring each citizen to clean his own door yard, in a short time the whole city became clean and neat. So God has enacted that each one should cleanse his own heart. 'Cleanse your hands ye sinners and purify your hearts ye double-minded,' Jas. 4: 8. We can do this by his grace. As our eternal destinies depend upon this cleansing let us make thorough work and examine ourselves in the light of God's word that finally he may say to us well done good and faithful servant enter thou into the joy of thy Lord.

Marion, Iowa.

Christ's Coming Pre-millennial.

LET us see whether the sure testimony of God's Word does not make impossible the thought of any millennium worthy the name, or any general success of the church in the conversion of the world before the last days with their 'perilous times' 2 Tim. 3: 1-5. It appears that the Thessalonian church was seriously disturbed by a rumor that the day of the Lord had come or 'is now present,' as the Revised Version properly renders it. They could not have been troubled by the report that the coming of the Lord was at hand, or that he was drawing nigh, because it was for this they had been taught in the first Epistle to wait, 1 Thess. 1:10. It was this that formed their hope and joy in connection with the apostle's crown of rejoicing 2:19. It was this that was to be their establishment in holiness, 3: 13. It was this that gave them all the comfort they had when they sorrowed at the graves of their departed ones 4: 13-18. It was this of which they were not to be afraid, for they were the children of the day, 5: 1-5. It was this that was to secure for them needed rest, 2 Thess. 1: 7.

But they had heard that the day of the Lord was already present, and if this were true they were shut out from its promised glories. Hence the Holy Ghost corrects their error, and tells them it will not be, except the falling away come first, and the man of sin be revealed, the son of perdition; he that opposeth and exalteth himself against all that is called God, or that is worshipped; so that he sitteth in the temple of God, setting himself forth as God. Remember ye not, that, when I was with you, I told you these things? It seems then, that it was of sufficient importance in the estimation of the apostle to preach about it. But he goes on: 'And now ye know that which restraineth, to the end that he may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought by the manifestation of his coming,' or as in the margin 'presence' 2 Thess. 2: 3-8, Revised Version.

It matters not for the argument who the man of sin may be whether Popery or a personal anti-Christ. Nor does it matter who the restrainer may be, whether the Holy Spirit or the Roman government. It is obvious that in the apostle's day the mystery of lawlessness was already working, only a restraining hand was upon it; and when that hand is removed, then shall be revealed in full proportions the lawless one whom our Lord shall slay, or as some ancient authorities read, consume with his mouth and bring to nought, or destroy by the manifestation of his presence. If any one chooses to believe that slaying or consuming means conversion, or that the manifestation of Christ's presence

means the progress of the gospel, so be it. But it is perfectly certain that no such opinion could be entertained except by the necessities of a preconceived theory, and by a most determined prejudice against the doctrine of our Lord's pre-millennial return. Think of it; the word here rendered *coming* occurs twenty four times in the New Testament and in every instance when it does not refer to the coming of Christ, it confessedly means a literal and personal coming or presence, as the coming of Stephanas, 1 Cor. 16: 17; the coming of Titus, 2 Cor. 7: 6, 7; the 'presence of Paul' 2 Cor. 10: 10; Phil. 2: 12. But the mystery of lawlessness at work more than eighteen hundred years ago, hindered by a restraining power, shall at last burst forth into a storm of violence, quelled only by the personal presence of Christ. Is there any possibility of a millennium or reign of righteousness before the advent?

If it is granted, however, that the overthrow of Popery by the gospel is all that is taught in this passage, every one will admit that the New Testament contemplates the followers of Christ as bearing the cross through the whole of the present dispensation. There is not so much as a hint that it will be other wise before the end. 'Woe unto you when all men speak well of you,' Luke 6: 26 'In the world ye shall have tribulation,' John 16: 33; 'We must through much tribulation enter into the kingdom of God' Acts 14: 22; 'Unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake,' Phil. 1: 29. 'Heirs of God and joint-heirs with Christ, if so be that we suffer with him, that we may be also glorified together,' Rom. 8 17; 'If we suffer, we shall also reign with him' 2 Tim. 2: 12. Such is the uniform teaching of Christ and the apostles, and there is not a line nor word that intimates the coming of a time in this age when believers shall be free from sickness, from sorrow, from the contempt and hatred of the world.

But how is all this to be reconciled with the equally explicit statements that 'they shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the glory of the Lord, as the waters cover the sea, Isa. 11. 9. 'The inhabitants shall not say, I am sick,' Isa. 33: 24. 'They shall obtain joy and gladness, and sorrow and sighing shall flee away' Isa. 35: 10. 'And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord; for they shall all know me, from the least of them unto the greatest of them, saith the Lord'. Jer. 31: 34. The context shows conclusively that such passages do not refer to heaven, but to earth. If there is to be cross bearing, sickness, sorrow, suffering, toil, dying, until Jesus comes, as the New Testament teaches, and there is to be a period of glorious rest and universal righteousness, as the Old Testament teaches, it is certain that this latter period must be introduced by the personal return of our Lord.—J. H. BROOKS, D. D., in the *Chicago Y. M. C. Association Watchman*.

The Church and the World.

MARY A. ADAMS.

'The church and the world walked far apart,
On the changing shores of time,
The world was singing a giddy song,
And the Church a hymn sublime.'

I GIVE the above quotation by way of introduction to a subject which so engrosses my mind I cannot refrain from writing my thoughts. Is it our duty to look quietly on without a remonstrance? If we are silent do we not in a measure countenance it?

Alas, the difference between the Church then and now. True religion has receded while the world is brought into the foreground and popularity is left to run riot, and the Church is willing to have it so. The love of gold has almost entirely suspended Christianity and the love of dress and the love of excitement such as the theater, the dance, and many other kinds of so-called 'innocent amusements;' that one would almost become bewildered by the dazzling brilliancy of their separate belongings. No wonder Longfellow was led to exclaim when describing creeds:—Lutheran, Papish, Calvinistic, all these creeds and doctrines three,
Extent are: but still the doubt is where Christianity may be.'

Let a stranger come into any of our town and attend church and ask him if he could pick out the church-members? Would he not say it were impossible? Let him attend one of their 'socials' and observe the topics of conversation, could he by any possible means detect any of the Spirit of Christ and the apostles there? They who 'out of the abundance of the heart' spake words of wisdom and living power? But says one 'I am not a minister I am not called upon to preach;' the last words spoken in a tone of well brad sarcasm. Another says, 'We go to church every Sunday what more need we do? and as you see are engaged in missionary work now,' &c. Cannot our stranger observe a religious cloak to be worn only when the occasion demands. 'Missionary work,' a noble work it is too; but it is not all missionary work which is done by hand. Listen to James, 'Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom,' Jas. 3: 13. The Christians' path is plain, they must come out from the world. Read what our beloved brother John says of the world, 'Love not the world neither the things that are in the world. If any man love the world the love of the Father is not in him,' 1 John 2: 15. Christ in his memorable sermon on the mount said, 'Ye cannot serve God and mammon,' Matt. 6: 24. James asks the following questions: 'Doth a fountain send forth at the same place sweet water and bitter? Can the fig-tree my brethren, bear olive berries? either a vine figs? so can no fountain both yield salt water and fresh,' Jas. 3: 11, 12. The modern church says, 'I have need of nothing; or ought to do but to laugh and dance and feast, but does not hear the mocking world say aside,

The Church is fallen, the beautiful Church,
And her shame is boast and pride.'

As James says, 'My brethren these things ought not to be.' 'But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy, James 3: 17. Let us not be vain, worldly, or proud, for 'God resisteth the proud but giveth grace to the humble,' James 4: 6. I do not wish to appear a critic or judge any one, but I feel in earnest about this matter of worldliness and sincerely believe it is our duty to protest against it and the false doctrines of to-day, and to present in its stead the true teachings of the Bible which is every true Christian's standard of right. Imagine for one moment, DeWitt Talmage before that vast audience in Brooklyn (with talents which might make thousands tremble) quoting Napoleon's address to two on ship-board; 'You believe that you have no immortal soul; you believe that it must be regenerated by the Spirit of God or you can never dwell in bliss eternal.' O that such men as

Talmage would preach taught Adam and Eve 'thou eatest thereof thou shalt die.' Instead of the serpent's 'ye shall not surely die,' law which says: 'Six days shalt thou labor and do all thy work but the seventh day thou shalt rest,' instead of the 'venerable day of the Lord' and him crucified and him shall be saved, but some other way the robber,' for there is but one shepherd.' Oh let us have the faith which was of old in the saints.' Let us not be troubled for if we have God's help we can so our daily walk and the world may know and Christianity 'extant' y the Lord knoweth how to keep us out of temptation, 'For are over the righteous unto their prayers.' 'For here have we no need of one to come,' 'we are God.'

Bald Knob, Ark.

Keep Short A

IF there is the science, there can be sin has its shadow, sufficient to come by The Father's smile ly, but the right, o household, and ne ness of sin—sin r with this privilege it that the consc from the shadows confessed and the

We are not incl confession in its t as a stern and un if at all, consider really is. The re ing ourselves of mulate on our co grow into a thick the Father's fac arises. we think are apt to attack word itself. C acknowledge, to more; whereas implying a deep ment before G condition of so and for which of time. The taking each si aware of it, an selves to the g its heavy load venient seaso while, to look without his p

O child of short account when his Spi fault or sin, will arise an him, I have already jud upon Christ and lay it u very momen is from the transgressio clean.

Talmage would preach the doctrine God taught Adam and Eve 'for in the day that thou eatest thereof thou shalt surely die,' instead of the serpent's beguiling language 'ye shall not surely die.' Preach God's holy law which says: 'Six days shalt thou labor and do all thy work but on the seventh thou shalt rest,' instead of the first because it is the 'venerable day of the sun.' Preach Christ and him crucified and he that believeth on him shall be saved, but 'he that climbeth up some other way the same is a thief and a robber,' for there is but 'one fold and one shepherd.' Oh let us 'earnestly contend for the faith which was once delivered unto the saints.' Let us not be ashamed of our Master's cause for if we cannot all preach, with God's help we can so let our light shine by our daily walk and conversation that the world may know and see that there is true Christianity 'extant' yet. If we are tempted, the Lord knoweth how to deliver the godly out of temptation, 'For the eyes of the Lord are over the righteous, and his ears are open unto their prayers.' Our reward is not here 'For here have we no continuing city, but we seek one to come,' 'whose builder and maker is God.'

Bald Knob, Ark.

Keep Short Accounts With God.

If there is the smallest sin upon the conscience, there can be no true peace. Every sin has its shadow, and the least shadow is sufficient to come between the soul and God. The Father's smile is not the privilege merely, but the right, of each child in the Divine household, and nothing but the consciousness of sin—sin unpardoned—can interfere with this privilege. How important, then, is it that the conscience should be kept free from the shadows which arise from sin unconfessed and therefore unforgiven?

We are not inclined in these days to regard confession in its true light. We look upon it as a stern and unwelcome duty, and seldom, if at all, consider it the privilege which it really is. The result is, we shrink from availing ourselves of it, and allow sins to accumulate on our conscience, till their shadows grow into a thick cloud, completely hiding the Father's face. That this should be so arises, we think, partly from the fact that we are apt to attach too large a meaning to the word itself. Confession means simply, to acknowledge, to admit, to disclose; nothing more; whereas many seem to regard it as implying a deep sorrow for sin and self abasement before God; in other words, a certain condition of soul which must be arrived at, and for which they require a certain amount of time. The consequence is, that instead of taking each sin at once, as soon as they are aware of it, and transferring it from themselves to the great Sin Bearer, they wait with its heavy load upon them, for a more convenient season, afraid and unable, meanwhile, to look up into their Father's face; without his pardon and without his smile.

O child of such a Father, resolve to 'keep short accounts' with him! Let the moment when his Spirit within you tells you of a fault or sin, be the moment for saying, 'I will arise and go to my Father, and say unto him, I have sinned.' That very sin has been already judged by him, when laid by him upon Christ, but he wants you to judge it and lay it upon Christ yourself. And the very moment you do this, 'as far as the east is from the west,' so far doth he remove that transgression from you, and pronounce you clean.

Yes; 'keep short accounts with God.' 'Let your garments be always white;' 'for then shalt thou lift up thy face without a spot;' and shalt 'have confidence, and not be ashamed before him.'—*Parish Visitor.*

Temptation.

TEMPTATION is the condition of human life, and to try to flee from it in one shape is often only to provoke it in another. Every period of life, every class in society, every occupation and calling, duties as well as pleasures, work as well as rest, contain within them the elements of incessant temptation, which is at once our folly to ignore, our discipline to encounter, and our glory to overcome. It is no sin to be tempted; for Jesus, the sinless one, was tempted in all things like as we are, yet without sin. It is no weakness to feel the temptation grievous, for Jesus again 'suffered, being tempted'. Heb. 2: 18. The mistake is to run into temptation of our own accord. The sin is in listening to the voice of the charmer until our hearts go out after the forbidden sweetness, and it is all up with us. The weakness is in our great terror at the noise of the waves and the darkness of the sky, to gaze upon the danger till we are rapidly sinking into it, and till it is almost too late to call out to him who rides upon the storm 'Lord save us; we perish!' Matt. 8: 25. Yet if our enemies are here, our Saviour is here as well. 'The name of the Lord is a strong tower: the righteous runneth into it, and are safe'. Prov. 18: 10. If the assaults of the enemy all but exhaust us, and, like Christian and Apollyon, our sword flies out of our hand when we need it most, and the battle is all but decided against us, at the last moment the way to escape shall appear, that we may be able to bear it; for 'when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him'. Isa. 59: 19. The table in the wilderness is spread by the Lord's own hand. He who provided a morning meal by the Lake of Galilee for his seven disciples, wearied by their night's toil; he who led the five thousand on their way to the Passover because he pitied them as sheep having no shepherd, will be to his own tempted and wearied servants what the Good Samaritan was to the wounded traveler, healing their wounds, supplying their needs and comforting their hearts.—*Dr. A. W. Thorold.*

A Conquered King.

NEAR Potsdam, Prussia, in the reign of Frederick King of Prussia, was a mill which interfered with a view from the windows of Sans Souci. Annoyed by this inconvenience to his favorite residence, the king sent to inquire the price for which the mill would be sold by the owner.

'For no price,' was the reply of the sturdy Prussian; and in a moment of anger, Frederick gave orders that the mill should be pulled down.

'The king may do this,' said the miller, quietly folding his arms, 'but there are laws in Prussia;' and forthwith he commenced proceedings against the monarch, the result of which was the court sentenced Frederick to rebuild the mill, and to pay besides a large sum of money as compensation for the injury he had done. The king was mortified, but had the magnanimity to say, addressing himself to his courtiers,

'I am glad to find that just laws and upright judges exist in my kingdom.'

A few years ago, the head of the honest miller's family, who had in due course of

time succeeded to the hereditary possession of his little estate, finding himself, after a long struggle with losses occasioned by the war, which brought ruin into many a house besides his own, involved in pecuniary difficulties that had become insurmountable, wrote to the then King of Prussia, reminding him of the refusal experienced by Frederick the Great at the hands of his ancestor, and stating, if his majesty now entertained a similar desire to obtain possession of the property, it would be very agreeable to him, in his present embarrassed circumstances, to sell the mill.

The king immediately wrote with his own hand, the following reply:

'My dear neighbor,—I cannot allow you to sell the mill; it must remain in your possession as long as one member of your family exists; for it belongs to the history of Prussia. I lament, however, to hear that you are in circumstances of embarrassment, and therefore send you 6,000 dollars to arrange your affairs, in the hope that this sum will be sufficient for the purpose. Consider me always your affectionate neighbor, Frederick William.'—*Selected.*

Riding out the Gale.

A worker for Christ in the North observes: 'One of our great merchant ships set sail from England bound for the new world. On the way she encountered a terrible storm. She was driven hither and thither by the mountainous waves; her hull was battered, her sails torn, and some of her masts broken. There she lay a hopeless wreck. There was but one chance left for those on board, to cast out the anchor, and pray God that it might hold. The anchor was dropped overboard. With bated breath they awaited their fate: it held! Then there was thanksgiving to God that he had helped them in their sore distress. Eventually they were delivered. In a similar manner we are battered by the storms and buffetings of life. Here the wind of passion has struck us and carried away our masts, crippling us for life. There wave after wave of temptation has struck us, almost to our destruction. If we do not find holding ground, then we shall surely be driven before the tempest of sin, till we sink into the dark depths of eternal destruction. Where, then, can we find safety? In Jesus, and in him only, and casting our anchor, the anchor of faith upon him, we shall find it hold us firmly, and enable us to ride out every gale.'—*Sel.*

A Question of Duty.

ONE of the puzzling questions to a person of a strong and positive nature is, How far ought I to yield my rights to another in order to avoid a quarrel? We have our rights to guard, and if we continually yield to unjust demands, we invite aggression. Yet a quarrel ought to be avoided at every cost save that of wrong doing. Where is the line of duty in this dilemma? Of course we must not yield that which we have no right to yield, whatever be the consequences of our refusal. Nor ought we to yield even that which it is within our province to concede, if by our yielding we are to injure the one to whom we yield, or to injure others involved in the issue. When, therefore, it would be wrong for us to yield to a demand or request,—in view of the absolute right, or of the interests of others,—we ought to stand in our refusal though the whole earth be shaken with the conflict which follows. But whenever, in such a case, we can yield with propriety, in order to avoid a conflict with those near or those more remote, it is our duty to yield. It is always a question of duty; never a question of mere personal inclination.—*S. S. Times*

THE ADVENT & SABBATH ADVOCATE

"The Entrance of thy Words giveth Light."

Marion, Iowa, Tuesday, April 26th, 1887.

JACOB BRINKERHOFF, Editor.

Editor's Journal.

To many people one spot upon the earth is the same as another, and in many respects this is well, for we are only strangers and pilgrims here, and have no continuing city, as Paul writes to the believers. And while this is so it is well for us to seek one to come. There are too many people who are wanderers over the earth's surface who are always wanderers, and pass their lives in indifference instead of seeking the eternal city with its abiding foundations, where things pass not away.

But to some other people the land they live on is dear to them; every home surrounding has its attachments; every familiar object seems closely connected with our existence, and although the place may be quite humble and not very stylish, we may truly realize the words:

'Be it ever so humble
Theres no place like home.'

While attached to home as our dwelling place through life, we may just as truly realize that it is only a temporary dwelling place, for we see all things and everybody around us passing away, and we can see the need of preparing for the future life, which God has revealed to us, and in his love provided for us and given us to hope for. As we are attached to our homes in this life we are also deeply in love with the home in the future; and as that eternal abode is to be on this same earth, fairer and more beautiful than ever, we look forward with bright anticipation to the time when we shall have an eternal title and occupation to a portion of this grand earth. It seems as if we might have a stronger love for the homes we now occupy to realize that they are to constitute a part of the new earth, wherein shall dwell righteousness, which we look for according to promise. Let us not fail to look with strong faith, and be able to read our title clear, to mansions or abodes in our Father's house.

April 11th my uncle Henry Brinkerhoff drove with me to the neighborhood of my childhood home, and his former home also. The old homestead of my grandfather was occupied by a relative, and it was pleasant to revisit the familiar place. But few changes are visible at this place in the thirty-three years past. The face of the country presents the same general appearance with the exception of the standing timber having been cut off to a large extent, and it occurs to me that in the near future the country will feel more than one want on account of the absence of forest and woodland. It took but a very short time to see the many familiar objects and locality of the old home place. My boyhood's home was soon reached, and besides the old house the same old grape vine stands in its accustomed place, having in the meantime well performed the office of its being. A neighbor was soon found, who was an old schoolmate, and reminiscences of the past and greetings of the present were recounted, and together we were boys again. Not merely in friendly greeting and recounting the past, but we went over the familiar grounds, down the Kishaqua Creek, which flows as of yore, in this part of its course between precipitous

banks and ledges of rock, sometimes 100 feet high, with occasional openings where ravines pierce these high banks and ledges. We went around points of rock where the creek washes the foot of these ledges, and up the once familiar road through a deep ravine, which is sometimes a roaring torrent, and thus out to the open road. This is not particularly a rough country by any means, but these banks are precipitous, and further down the creek the valley opens into a fertile and beautiful open country.

With this family a very pleasant visit was had, and the next day, in company with another relative, a visit was made to my birthplace, a short distance from the other home. And here, too, I was glad to find the place in the hands of a school-mate, instead of strangers, which made it all seem more like coming home. Although the old log house, in which I was born, had been long replaced by a better one, yet the grounds and the fields possessed their old familiarity. The old cherry trees were gone, and the old well sweep had given place to a modern pump, still from the same well drawing nature's beverage. This place being also situated near the high banks of the same stream, after viewing the familiar place my cousin and myself slid down this bank at a point where it was not exactly precipitous, which my brothers and myself had formerly done, passed around points of rock, waded the creek on a raffle, and in going on down this narrow valley, just as my fancy had pictured that I some time should do, I thought it a very nice thing to be boys again. And indeed, the cares of life seem lightened, we seem invigorated, perhaps strengthened for the duties of life and its responsibilities, by leaving business and labor aside for a while, and amid nature's own walls and canopy, going back to boyhood's enjoyments. A winding railroad courses through this narrow valley, where a canal was located when my home was here. At the opening of this valley, where the richest lands are found, a community of Shakers is located; a body of religious people who claim that they are the New Jerusalem church; they live as a community and not as families. They are not in as prosperous a condition as formerly. This place was also in my mind's program, and having seen and visited friends and old home, I thank God and press forward.

'How dear to my heart are the scenes of my childhood,
When fond recollection presents them to view,
But dearer, far pleasanter, 'tis to revisit them,
And see the old places which childhood knew.
My heart goes out to the God of existence,
'For his wonderful works to the children of men.'

In love, worship, in highest adoration,
And says, Glory to him, hallelujah again.

In this reminiscence the old school-house must not be overlooked, although rebuilt and the interior somewhat changed, yet it was the same. I regretted that school was not in session, that I might go to school again. But school-boy days and experience in teaching will always hold place in memory's tablet. From that old school house quite a number of teachers have come, without college or academic after-course, and able to teach more than the common branches too. But now the high schools of cities and villages attract the growing up children, and the district school cannot keep up its rightful reputation, for the want of the 'big boys and girls.' To have met five of my school-mates of thirty-three years ago, was more than I expected, not knowing that more than one remained. Let the common schools be appreciated, and with

teachers to respect and read the Bible in schools, a regard for religion and the Creator shall be preserved, and with every impression for good made in youth, the future character may be formed.

I have spent some very pleasant hours conversing on religion and the Christian's hope; on the teaching of the Scriptures from which we get our Bible doctrine; and I love to see that there are people all over the country who hold some of the views which are so dear to us, respecting our present and future life; some too, who know from the divine record that the original Sabbath of Jehovah should still be the Christian Sabbath. It is truly remarked by some, to which I heartily assent, that if ministers studied their Bibles as the first and chief book, and theology as a secondary matter, there would be more truth brought forward, and people would have more Bible knowledge, and learn from it the way of salvation, instead of receiving it in a mystified form. It is plain truth we want. The evening after Sunday, April 10th, I attended union Easter services in the large Presbyterian church at Nunda, introduced with orchestra and grand choir service, singing all unintelligible until they sang 'Hark, ten thousand harps and voices,' to that grand old tune called Harwell, and then with instruments, choir, and part of the congregation, it began to seem like divine service. The pulpit and the choir apartment was handsomely decorated with flowers and plants, for the special occasion. The sermon was upon the power of the resurrection, a subject of no small importance, and very appropriate to the occasion. It would be worth while to consider how that the Roman church has sought to change one of the times and laws of the Most High in removing the celebration of our Lord's passover from the 14th day of the first month to the Sunday afterward, and that the Protestant churches in general follow the custom. As the time of the Lord's supper passed my mind was impressed with the subject and the time for its observation. A week previously I had attended service in the M. E. Church at Conneautville, Pa., a very pleasant occasion and heard a good discourse.

Eternal Redemption.

S. E. BRINKERHOFF.

PAUL tells us in Heb. 9 12, that Christ has by 'his own blood entered in once into the holy place, having obtained eternal redemption for us.' Redemption, is defined by Webster to be: 'The act of redeeming, re-purchase, ransom, rescue, deliverance.' This implies that we were in a lost condition, or a condition from which we needed to be saved. Man by nature is lost, sold under sin; as the prophet said, we sold 'ourselves for naught,' and here the apostle tells us we are redeemed without price, even by the precious blood of Jesus Christ. When man first sinned against his Creator, the penalty for his transgression was death, and so death has passed upon all mankind, all pass under its dominion, and that without any power in us, rich or poor, to stay its progress. No one can deliver himself from the fell destroyer, young and old alike are cut down by his withering blast, all alike become a prey to the mighty monster—death. All must yield to his demands; youth, beauty, learning, wealth, fame, all alike are laid low in the dust by him; and that without a hope of redemption outside of the great Jehovah's revealed plan.

This revealed plan is through Jesus, God's

only begotten and well loved Son, there was no eye to pierce, nor arm able to save us, a way for our deliverance, the one offering of Jehovah, the eternal Spirit offered for sin, offering in our behalf, have this announcement to the world, that he who has believed in the Son, that whosoever believes in him shall not perish, but have eternal life. 3: 16. It was love for us that he gave himself as a plan of redemption, to its ultimate perfecting, own blood entered in, obtained eternal redemption, redemption is purchased by the blood of Christ Jesus; it is the 'gift of God through faith in the Lord,' and can only be obtained by believing in the Son of God.

Some people are others believe that without salvation, which is the law. But this is the least foundation in there a people that than we do that 'by flesh living shall be demns us to death, have violated its law, and believe that the rendered null and void years ago; we know and holy, just as big God spoke it in the people from the sun know that by it we are guilty before God, Adam sinned, or be beings, but because having ourselves tried and by it are under sight of God. Being well satisfied, in fact a personal Savior, individually from demnation of that person have violated

We who believe full force, that it for all mankind, k redemption that is freed from this condition in Christ, we know 'justified freely by God can be just a that believeth in of righteousness v do, do we expect mercy of God, ma his Son. 'For by faith, and that no of God.' Eph. 2: by faith, we have our Lord Jesus Christ is obtained through from day to day dience. Obedience our Lord Jesus can and ought to of God' soon to be

The redemption not only deliver demnation of sin now have peace redemption from eternal future. the holy place demption for us to claim those who has he been wa

only begotten and well beloved Son. When there was no eye to pity us in our lost estate nor arm able to save us, God himself provided a way for our deliverance. This way was in the one offering of Jesus, 'who through the eternal Spirit offered himself to God,' for a sin offering in our behalf; and from him we have this announcement, 'For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.' John 3: 16. It was love for lost man devised the plan of redemption, and love that carried it to its ultimate perfection, when Christ by his own blood entered into the holy place having obtained eternal redemption for us. This redemption is purchased entirely for us by Christ Jesus; it is entirely a free gift; it is the 'gift of God through Jesus Christ our Lord,' and can only be obtained by faith in Christ, or believing in the name of God's only begotten Son.

Some people are very anxious to make others believe that we expect redemption or salvation, which is the same, by obedience to the law. But this is not so. It has not the least foundation in our belief. Never was there a people that believed more strongly than we do that 'by the deeds of the law no flesh living shall be justified.' The law condemns us to death, because we know that we have violated its holy precepts. We know and believe that the law was not destroyed or rendered null and void over eighteen hundred years ago; we know that it is just as good and holy, just as binding upon man, as when God spoke it in the hearing of his ancient people from the summit of Sinai; hence we know that by it we are condemned, that we are guilty before God; not simply because Adam sinned, or because that we are fallen beings, but because we are actual sinners, having ourselves transgressed God's holy law and by it are under just condemnation in the sight of God. Being in this condition we are well satisfied, in fact we know, that we need a personal Savior, a Savior that can save us individually from our sins, from the condemnation of that law which we in our own person have violated.

We who believe that God's law is still in full force, that it remains a rule of action for all mankind, know how to appreciate the redemption that is in Christ Jesus; and when freed from this condemnation through faith in Christ, we know how to rejoice that we are 'justified freely by God's grace,' and 'that God can be just and yet the justifier of him that believeth in Jesus.' Not by any works of righteousness which we have done or may do, do we expect redemption, but by the mercy of God, manifested to us in the gift of his Son. 'For by grace are ye saved, through faith, and that not of yourselves, it is the gift of God.' Eph. 2: 8. 'Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.' Rom. 5: 1. This peace is obtained through faith, and it is retained from day to day by a life of faith and obedience. Obedience to God's law, and faith in our Lord Jesus Christ. By living thus we can and ought to 'rejoice in hope of the glory of God' soon to be revealed.

The redemption that we have in Christ, is not only deliverance from the guilt and condemnation of sin in this life, whereby we can now have peace with God, but it is an eternal redemption from the effects of sin in the great eternal future. Christ 'entered in once into the holy place having obtained eternal redemption for us,' and he is soon coming again to claim those whom he has redeemed. Long has he been waiting for sinners to accept this

redemption so freely offered. Long has he been pleading the merits of his blood in our behalf. Long has he witnessed the tears and sufferings of his scattered children; and soon will he come for their deliverance. He obtained eternal redemption for all who would come to God through him when he poured out his soul unto death for us, and he will soon come to bring that redemption to those who have accepted him, for he is 'the Author of eternal salvation' to all them that believe and obey.

What a precious thought that Jesus has for us, us who believe in his name and are trying to walk in his footsteps, obtained eternal redemption. We have not to do this, we could not do this, but it is done for us by him who is able to save to the uttermost all that come unto God by him. It is not a redemption for a few years, nor even for a few centuries, but an 'eternal redemption.' Redemption from the sad effects of sin, both personal and that of our first parents. Redemption from death and the power of the grave is the redemption that our Savior has obtained for us. This redemption will be brought to us at his appearing and kingdom, when he comes the second time without a sin offering unto the salvation of his people. Now we have the pardon of sin through faith in his name, and the Holy Spirit as the earnest of our inheritance and pledge of our redemption; for says the apostle, 'If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you.' Rom. 8: 11.

The full glory and realization of this redemption will soon be made manifest in our mortal bodies. Glorious thought! These weary bodies now groaning under the ills of mortality, and waiting in patient hope for the appearing of Jesus, will soon realize this 'eternal redemption.' No wonder that we are told to lift up our heads and rejoice when we know that our redemption is near. Sin has long reigned over this fair earth, but its last remains will soon be swept away by the coming of Christ and the establishment of his kingdom. Then earth shall bloom again, and the sons and daughters of the Lord God Almighty shall raise one triumphant shout of victory over death and the grave, and with glad voices join in the song of Moses and the Lamb. Sighs and tears will then be done away. The cross will be changed for a crown of rejoicing that will be eternal. The suffering will be all lost sight of in the glorious reign of Christ and his redeemed saints. The sorrowing will be changed to the joys of the everlasting kingdom of God.

Oh, what bliss, what joy is in these two words, 'eternal redemption!' The mind of man can scarcely grasp its faintest ray, and no mortal tongue can describe it. It is glory and joy unutterable! and it is soon to be realized by those who love the appearing of our Savior. Surely we who are 'looking for this blessed hope,' ought to lift up our heads and rejoice; and not only this, but live as those that were seeking another and a better country than this wherein the redeemed shall forever dwell.

Quarterly Conference Report.

ACCORDING to previous notice the second Quarterly Conference of the Church of God of Southern Nebraska and Northern Kansas convened April 8th, at the home of Sister Stausbury, for the purpose of celebrating the ordinances; quite a goodly number were present considering the scattered condition

of the brethren. Meeting opened by singing and prayer by Bro. Sperry, and the reading of the 13th chapter of St. John, after which Bro. Kramer followed with appropriate remarks in reference to the purpose for which we had met; and truly it seemed as though all realized that they were in the presence of a heart-searching God, and a general desire was expressed that they might have an interest in the broken body and precious blood of our blessed Redeemer. We trust that all had their spiritual strength renewed. The meeting closed by the singing of the hymn 'Come let us anew,' and we went out to meet at the Switzer school-house the next, or Sabbath, evening. The all important question as to how we would stand in the judgment being the subject spoken upon by Bro. J. H. Sperry from Acts 17: 31, he showing himself to be a workman that needeth not to be ashamed, rightly dividing the word.

Good meetings were reported, myself not being able to attend all first day. Very little business was done. Purchasing of a tent was postponed for a season on account of the financial stress. General Conference instructed to issue credentials for another year to Bro. J. H. Sperry. Quarterly Conference subscription collected to the amount of ten dollars and twenty-five cents. Bro. Kramer was instructed to forward the same to Elder J. H. Nichols, who, on account of ill health could not be with us; expressions of regret were general when we learned that Bro. Nichols could not come, but we trust he may soon be restored to good health and meet with us again. Bro. Harris presided at our business meeting. Next Quarterly Conference to be held at Warwick, Republic Co., Kansas, notice of which will be given in the future.

And now, to conclude, I want to thank Bro. Kramer and Bro. Sperry, in behalf of the brethren and sisters, for the faithful way they labored for us, and we ask that God's blessing may rest upon them, and all that has been done, is our prayer, amen.

W. R. SCOTT, Sec.

Superior, Neb.

How to Help a Meeting.

COME. Come early. Bring somebody else. Take a front seat. Sing. Supposing you don't know one note from another, you will feel better for having tried, and it will encourage others. Say something, if it is only two words; twenty-five short testimonies are better than a whole 'posy bed of glittering nothings, or beautiful sunset sky rhetoric'. Men who come don't want gush, but they want *life*. Don't keep your mouth shut for fear of making mistakes, Bless your heart, the fact that you used frightful grammar won't bother you a bit if some soul was saved because you did say something. Don't start a discussion. Don't wait till the last one; somebody will say just what you wanted to. It always happens so. Don't think about that engagement tomorrow. Too much world in your heart will act like water on a fire. If the meeting drags, don't you drag; make it snap somehow. Look just as pleasant as you can. It's contagious. Remember that it is God's service and not the human being leading. Remember that the leader needs prayers, sympathy and support. Remember that long prayers are too good for a good meeting. Finally, take home that part of the meeting that hit you the hardest and think it over. Don't pass it over your shoulder to the one back of you. Make the stranger welcome. Talk the meeting up and not down. If you cannot say anything good about it, keep quiet. Pray much for blessing. —Selected by A. C. LONG.

Sabbath Thoughts.

MARY E. WELCH.

I sit alone on the Sabbath day
And dream of the City far away,
Where the streets are paved with gold;
And the glittering gates so fair to see
Are standing ajar for you and me
Through the blood of the Lamb of Calvary,
And we may enter the fold.

I lift my eyes to the azure sky
And think of the glorious by and by,
When the waiting will be o'er;
When the Lamb of God shall say 'Well
done,'

And our robes of victory we put on
And God shall crown each faithful one,
On that eternal shore.

Just over there we'll sing the song
That none will know but the ransomed
throng,

In linen clean and white;
For the Lord Omnipotent there will reign,
The Lamb of God that once was slain,
And there will be no death nor pain
In all that land of light.

We work and strive for a living here,
And live in a constant state of fear,
Of sorrow and distress,
Just think of the end of all this strife
And a crown of everlasting life
In the glad new earth with pleasure rife,
Wherein dwells righteousness.

Let us enter his rest while waiting here
With the perfect love that knows no fear,
The rest of the Sabbath day,
And trust the truth of the written word
'T'was made for man and I its Lord,
With God's own finger on record
It can't be done away.

Albany, Mo.

The Effect of Believing It.

WHAT ought now to be the effect of believing in Christ's premillennial coming? While the principle which shapes the course of the Christian is the new life he has received from God, aided by the Holy Spirit, yet, as he is not free from the remains of his old nature and the temptations of Satan, he needs often to remind himself of important truths, that he may be wise. He thus reminds himself of the certainty of death, and becomes wiser with regard to his own salvation, and with regard to his work for the salvation of others. But it is a fact that men generally expect to live long, and thus the thought of death does not very effectually prevent even the Christian from seeking worldly advantages for his own temporal enjoyment, in a way essentially selfish. Nay, even if he thinks he will soon die, he may be able to amass wealth or rear some monument which shall call forth the admiration of after ages, thus seeking preeminently glory for his own name in the world, and confining largely his view within the limits of the present. But could he firmly believe in the possible nearness of the coming of the Lord, he would more readily discover such selfishness in purpose and life, and have an additional powerful motive to live not unto himself, but wholly unto him who may soon appear in glory. The wealthy would then far better use his wealth, the learned his talent, every one his own gift as it might best honor God, and gain most for heaven. There would be little thought of extravagance, and show, and the pleasure and praise of the world, and much thought of moderation, and service, and devotion, and holiness, and faithfulness unto the end. All this the Scriptures abundantly imply. Thus in the gospels, the coming of Christ is made a motive to watchfulness, Matt. 24: 42-44; 25: 13. In the Acts to repentance, Acts 3: 19-21. In the Epistles to every Christian virtue,

1 Cor. 1: 48; Phil. 3: 20, 21; 4: 5; 1 Thess. 3: 12, 13; 5: 2-6; 2 Tim. 4: 1, 2, 7, 8; Titus 2: 11, 13; Heb. 10: 36, 37; James 5: 7-10; 1 Pet. 1: 13, 4, 7, 8, 13, and many other passages, and is not the theme of the Apocalypse intended to incite to repentance, faith and hope? Evidently the looking for the Lord Jesus from heaven was a powerful means of a holy and devoted life in the apostolic age; and it continued to be for some after. It cheered the martyrs, who hoped for a share in the first resurrection, and it encouraged the Christians generally, who believed in the premillennial coming of Christ, until this belief was lost in the temporal prosperity of a worldly state church, from the time of Constantine onward. See *Kurtz Church History*, vol. 1. p. 146. *History of The Christian Church*, by P. Schaff, vol. 1. p. 299. See also, other Church Historians. It was first seriously opposed by the allegorizing and heretical Origen and his school, and afterwards by the Catholic Church. But it appeared again. The Paulicians, Waldenses, the Forerunners to the Reformation and the Reformers, though they did not hold the doctrine of the millennium after Christ's coming, yet believed in the near approach of the end of the world, and looked for the coming of the Lord. Luther thought once it might occur within twenty years. After the Reformation many excellent Christians have held or still hold premillennial views, among whom have been or are many of the most active and efficient laborers for the Lord Jesus in the mission fields or in the home churches of the various evangelical denominations, and also many of the most learned commentators. And the testimony of many of these is, that the premillennium view greatly aids them in earnestly living for God and seeking the salvation of souls. If this doctrine of Christ's premillennial coming sometimes has been misinterpreted and misapplied, that does not prove it false. Other Bible doctrines have been misinterpreted and misapplied as well.

As to missionary labor the commission to go and preach the gospel to every creature is as binding as ever. The belief in Christ's premillennium coming certainly does not lessen this duty. But it presents additional motives earnestly to perform it. For, if the Saviour's coming may be at hand, we know not how soon, our time to work for souls may be very short. Then, if we have friends still unconverted, how ought we to seek their salvation without delay? Again, since we live in the midst of a blessed time of ingathering, perhaps the last before the coming of the Lord, how ought we to work while opportunity is afforded us? How ought the churches of God to use their means and their talents, knowing that the time for all this is short? If we are not faithful, God will call others who shall be, for the fulness of the Gentiles must be gathered in before the end can come. The belief in Christ's premillennium coming ought therefore to produce greater personal holiness and more earnest efforts for the glory of God and the salvation of souls.

It ought also to be a source of consolation to the suffering children of God. Suffering need not disappoint them, since the present age must be marked by it until the very last. But in the midst of suffering they may hear the trumpet blast which shall call the righteous dead to life and the living to translation into heavenly glory. At all events, as soon as Christ comes they shall receive their resurrection bodies, and thus enter fully their eternal activity and blessedness, so that the coming of Christ ought to be an event full of blessed hope to all. And again, it ought

to be a warning not to become worldly minded, seeing that prophecy foretells great worldliness and perilous times in the last days. It ought also to be a powerful means of awakening to the unconverted; for as we believe, so we testify and preach, and certainly the impending judgement faithfully proclaimed ought to arouse the impenitent to an earnest seeking after God—PROF. J. ALEXIS EDGREN, D. D., in *Epiphaneia*.

The Storms of Life.

It is not possible that our earthly existence should be one of unallowed happiness. Life is marked by many vicissitudes. We can not always enjoy the sunshine of prosperity. We may expect, now and then, to meet with failures, reverses and disappointments. Adversity is a normal human experience. We may not understand the reasons for it, in all cases; but the fact remains, and happy is the soul that is enabled to rightly discern its uses and to profit by its discipline. How few understand the philosophy of adversity! How few recognize the benefits resulting from its visitations? We fail to comprehend and appreciate the lessons of instruction which it is designed to give. We are disposed to murmur at that which does not turn out in accordance with our wishes. We are inclined to repine when our undertakings prove unsuccessful, or fail to contribute directly to our happiness. When misfortune overtakes us, how natural it is for us to bewail our sad lot and give way to despondency. We are wanting in the philosophical discipline and manly attributes which rise serene above disappointments, and find losses an incentive to more vigorous exertion.

There is philosophy in adversity. It has its legitimate and proper uses. It is evidently designed for our good. Some one has said: 'A smooth sea never made a skillful mariner.' It is the stormy weather and the raging billows that call forth his greatest energies and develop his skill. In like manner a life of uninterrupted prosperity does not bring out the strength of the soul, and does not fully qualify man for usefulness and happiness. Adversity draws out and develops his faculties and powers. It causes him to put forth his utmost exertions for the purpose of overcoming difficulties; it produces in his character principles of fortitude and endurance in constantly bracing his mind against outward calamities; it enables him to acquire a loftiness of purpose and moral heroism which are worth a lifetime of softness and self-indulgence.

The good are better made by ill,
As odors crushed are sweeter still.

History shows that the great heroes and benefactors of mankind have generally been persons who were nurtured and disciplined in a school of adversity. This is notably true of such men as Tasso, Dante, Milton, Franklin, Marshall, Columbus, Beethoven, Oliver, Goldsmith, Sir Walter Scott, Alfred the Great and many others. They were purified, exalted and strengthened for the work of their lives by the trials and sorrows through which they were called to pass. Adversity served as a means of drawing out the nobler qualities of these great men. Had not necessity urged them to vigorous action and forced them to put forth their best powers, they would doubtless have remained in obscurity. The longest and most dreary winter often precedes the most pleasant and fruitful summer. And we enjoy the beauties and pleasures of the summer all the more by the contrast. So the misfortunes of life's early struggles give us a higher and

better appreciation when we do receive times called upon to the sequel it usually the means of preserving evils.

Afflictions, though
In mercy oft are
They stopped the p
And caused him t

We should cultivate, that we patient of this life. We should that strength of character us to stand erect against storm that adversity. Let us not shudder coming, nor lose heart its presence. In every our lives we may find of Scripture together for good to. Again, we are told which is but for a moment far more exceeding glory.' Delightful felicity in the home any suffering we may life.—Selected.

HU
I BELIEVE the first man is his humility, mility doubt of his in speaking his opinion standing of the religion can do and say, and sayings and doings. only know their business that they know it; their main opinion they are right in think much of the Arnolfo knows the dome at Florence; one who has found cannot be better knows that he has two that would have only they do not therefore, to fall. They have a curiosity lessness, feeling them, but through not do or be anything them—and they s God made in any are endlessly, fool —John Ruskin.

LETTER

From Sis

BROTHERS AND more I will try to partment of our p I have not grown the service of my I am still striving mandments that first resurrection. as do others, but 'But let us who are sober, putting on love, and for a he We come in con but with the help can overcome. cometh will I give which is in the n O wont that be more! Whenever God's word for t

better appreciation of earthly blessings when we do receive them. We are sometimes called upon to suffer afflictions, but in the sequel it usually appears that they were the means of preserving us from far greater evils.

Afflictions, though they seem severe,
In mercy oft are sent;
They stopped the prodigal's career,
And caused him to repent.

We should cultivate the elements of fortitude, that we patiently endure the afflictions of this life. We should endeavor to acquire that strength of character which will enable us to stand erect against the most violent storm that adversity can let loose upon us. Let us not shudder at the prospect of its coming, nor lose heart in the realization of its presence. In every darkened moment of our lives we may find comfort in the assurance of Scripture that 'all things work together for good to them that love God.' Again, we are told that 'our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.' Delightful thought! Our eternal felicity in the home over there will far eclipse any suffering we may have endured in this life.—*Selected.*

Humility.

I BELIEVE the first test of a truly great man is his humility. I do not mean by humility doubt of his own power, or hesitation in speaking his opinion; but a right understanding of the relation between what he can do and say, and the rest of the world's sayings and doings. All the great men not only know their business, but usually know that they know it; and are not only right in their main opinion, but usually know that they are right in them, only they do not think much of themselves on that account. Arnolfo knows that he can build a good dome at Florence; Albert Durer writes to one who has found fault with his work, 'It cannot be better done.' Sir Isaac Newton knows that he has worked out a problem or two that would have puzzled anybody else; only they do not expect their fellow men, therefore, to fall down and worship them. They have a curious undersense of powerlessness, feeling that the greatness is not in them, but through them; that they could not do or be anything else than God made them—and they see something divine and God made in any other man they meet, and are endlessly, foolishly, incredibly merciful.—*John Ruskin.*

LETTER DEPARTMENT.

From Sister Ida Davidson.

BROTHERS AND SISTERS IN CHRIST: Once more I will try to write for the Letter Department of our paper, to let you know that I have not grown weary in well doing, or in the service of my Lord and Master; but that I am still striving to keep all God's commandments that I may have a part in the first resurrection. 'Therefore let us not sleep as do others, but let us watch and be sober.' 'But let us who are of the day, watch and be sober, putting on the preastplate of faith and love, and for a helmet the hope of salvation.' We come in contact with much opposition, but with the help of our Lord and Master we can overcome. He says, 'To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.' O wondrous joy, to meet to part no more! Whenever I think of the promises in God's word for them that keep his command-

ments, I resolve never to halt, nor fall by the way-side, but to ever press forward that I may be one that will hear the welcome, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.'

We have no preaching in this place, like a great many others the ADVOCATE is all the preaching we have here. I would like for some preaching brother to come into this part; I think some good might be done. I ask an interest in your prayers that we may be found watching when the Life giver shall come, and all meet where there shall be no more death, neither sorrow, nor crying, nor any more pain. O, brothers and sisters, do not sit idle, and with folded hands, but go to work. Time is short; work in the day for the night cometh when no one can work. Be not like the wicked and slothful servant that hid his talent in the earth; but let us each use our talent. Christ has given us all a work to do, let us do it with our might. 'Lay not up for yourselves treasures upon the earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also.'

Your unworthy sister, looking for the blessed Redeemer.

Shamrock, Neb.

From Sister Rosa E. Harroun.

DEAR BROTHERS AND SISTERS: I thought I would try and write a letter for the ADVOCATE, for I think it is my duty. I am trying to live as near my Savior as I can, every day I live. Although I fear I step aside a great many times, but God will forgive me if I ask him earnestly. I have been a Sabbath-keeper almost two years, and I will try and keep all the commandments of God and the faith of Jesus. I love to read all the letters from the brothers and sisters. We have no preaching here, but would like to have some brother come and preach for us. Our dear paper comes every week, how we should miss it if it should stop for a week! Pray for me that I may be found faithful. From your sister in Christ.

Percivale, Iowa.

From Bro. J. S. Green.

ON yesterday, the Sabbath of the Lord, at the funeral of a little child, the preacher's text was Jer. 31: 15, 16; he said the prophet looked down to the time when Rachel will be resurrected, and then she wept because the children were not there. I could hardly refrain from referring him to Matt. 2: 17, which declares that it was fulfilled at the time Herod destroyed the children of Bethlehem, which must have been quite a while before Rachel's resurrection. He ignored the last part of his text, which says the children should come again, and directly contradicted this truth by saying that this dear little child had gone to heaven, and was gamboling in the streets of the New Jerusalem, in the society of its little brother who had passed over some time ago, and in due time it would reach out its little arms to receive its friends from earth.

He said that children were pure as heaven until the came to mature years. David did not think so when he said, 'Behold I was shapen in iniquity; and in sin did my mother conceive me.' Also 'the wicked are estranged from the womb; they go astray as soon as they be born, speaking lies.' So he went on contradicting the Scriptures in many instan-

ces; and yet they think it strange that we do not join ourselves to some one of these popular and worldly wise Christian organizations.

At Christ's first coming the Jewish priests were wise as to the things of this world; but knew so little about God and Christ, and of their plans, that they knew not of the presence of Christ. So now with the religions teachers generally, they have so limited a knowledge of the truths concerning Christ and the plan of redemption, that his presence would be unnoticed by them.

The Jewish priests stood in the synagogue every Sabbath day and misinterpreted the Scriptures, and so became blind as to God's plans and purposes; that same law is still in force. Christ drove the Jewish priests out of the temple, think you that he will not soon come and drive out the Gentile priests, take possession, become King, and appoint as helpers such as know of him and about him? 'And this is life eternal to know thee, the only true God and Jesus Christ whom thou hast sent.' No king would choose one who misrepresented him or his plans, to assist in his government, one must know and believe the truth concerning Christ and the plan of redemption, before he can have a reasonable hope to become a co-worker with Christ in spreading the truth either in the Gentile or Millennial age.

Union City, Ind.

From Sister Field.

DEAR BROTHERS AND SISTERS OF THE ADVOCATE: I want to tell you I feel like exulting with those who keep Easter, that Christ has risen, indeed, and we shall rise, at least all of us who believe in, and are saved by him. I feel that we, or at least I, ought to think more of this blessed truth, it is so encouraging to sinking spirits, that are so apt to be weighed down by the many depressing things of this life, especially when we feel sick and every little thing is a trouble and many things that seem insignificant to others, actual torture to unstrung, or too acute nerves when we have to bite our lips to keep back the ready impatient words, and to be instant in prayer for grace, and strength, and patience, that we may overcome, and still overcome, till we shall hear at last that commanding voice which shall bid us rise and be made whole forevermore. Oh, friends, shall we not 'do all things through Christ that strengthened us?'

I think we ought to keep the Sabbath strictly and firmly, and it is a pleasure to me to do so, but it is certainly very hard to do so, where so many are careless, or opposing, and sneering, but if we would wear the crown we must bear the cross. May God help us all to be faithful to the end, and at the coming of Christ, we shall see our reward; and rest in him forever, then what bliss, alas, what victory, what glory, oh, Christ is risen, indeed!

SISTER McMILLIN writes from Llano, Llano Co., Texas: I write to let you know that I am still in the faith of Jesus, and trying to keep the commandments of God through all opposition and trials. 'Indeed we have need of patience in this life if we would overcome; but I look unto Jesus for strength and aid to carry me through. Pray for me that my courage fail not, my husband is still confined to his bed. I feel thankful to our heavenly Father in that he has blessed me. Enclosed find fifty cents in stamps for the ADVOCATE. Your Sister in hope of eternal life.'

THE ADVENT & SABBATH ADVOCATE

WHAT shall we put in the *ADVOCATE*? Shall we have original matter for its columns? We cannot put original matter into the paper unless the brethren and sisters furnish it for us. Will they do it? We greatly desire live articles upon the Coming of Christ and our glorious hope, The Signs of the Times, The Sabbath and its Importance, The Law of God and its Perpetuity. Articles upon these subjects, coming from hearts filled with the love of God and a knowledge of his word, would make the *ADVOCATE* both interesting and profitable to all its readers. Brethren and sisters, Shall we have them?

What a Pity!

WHAT a pity that such men as the Hon. Elijah Morse should be on the wrong side of such an important question as the Christian Sabbath! The following extract I take from the *N. Y. Weekly Witness*, and after reading it my earnest petition to the God of all grace and mercy is that he would shed forth the glorious light of divine truth, not only upon Hon. Elijah Morse, but upon the Editors and Publishers of that excellent paper, for they have a zeal for God and for right that is commendable; but upon this question they are making a sad and grievous mistake.

'The Hon. Elijah Morse made a plucky speech in the Massachusetts Senate the other day in favor of maintaining the sanctity and restfulness of the Christian Sabbath. We call the speech plucky because Mr. Morse was not ashamed to quote from the Bible as the great source of all wisdom. He was not afraid to stand up as a Christian, and maintain that God's law is the best law for man. Mr. Morse declared truly that the happiness and prosperity of any city or nation, great or small, before Christ or since Christ, can be measured by their regard and reverence for the holy Sabbath day, and, in the words of Moses, he said to the assembled Senate of the Commonwealth of Massachusetts, "Behold I set before you this day a blessing and a curse; a blessing if ye will obey the commandments of the Lord your God; and a curse if ye will not obey." We wish there were more Morses in the different legislatures of this country. We hope to live to see many such men chosen to rule.'

Again, I say, what a pity that such men should use their influence and talents on the wrong side of this important question! Did not Mr. Morse know that the language he quoted from Moses condemned himself, as well as those for whom his speech was intended to benefit? It is violating no command of God, nor precept of Jesus Christ, to do any lawful and legitimate business on the first day of the week, or what people in this age are pleased to call the Christian Sabbath. But the Christian Sabbath proper is the seventh day of the week, not the first; and this is the day for which there is a blessing for its 'sanctity and restfulness.' This is the day God has commanded us to rest upon, to keep holy, but no other. The seventh day is the Sabbath of the Lord in the Old Testament and the Christian Sabbath in the New. It is the only weekly Sabbath recognized by God or his Son Jesus Christ, the only one spoken of in any of the sacred writings as a day to be kept holy unto the Lord throughout all generation and by all mankind.

This 'plucky sheech,' lost much of its effect upon those who heard it, no doubt, from the very fact that many of them knew full well that the speaker was mistaken in the day he was trying to maintain as the Christian Sabbath. People are not so very ignorant of the fact as some might think as to what God's word says about the Sabbath, and when men

of learning, talent, and professing Christianity, try to enforce upon the public mind the observance of Sunday for the Christian Sabbath they are generally looked upon, by thinking people at least, as grossly ignorant of what the Scriptures teach upon the subject, wilfully blind, or hypocritically sanctimonious. It is a subject, like the Temperance question, that people in our day can hardly be ignorant of the right and wrong of, if the will only let themselves look at it. The Sabbath is agitated in all circles of society, and if men and women professing Christianity will shut their eyes to the plain command of Jehovah, will persist in violating God's holy Sabbath from week to week, they should not blame non-professors for treating man-made institutions in the same way.

May God help the honest in heart to see the truth on this subject and obey it, ought to be the earnest and daily prayer of every Sabbath-keeper in the land. I fear that we Sabbath-keepers of every name, are not more than half awake to our responsibilities in this solemn time; may God help us to let the glorious light of truth shine forth to earth's remotest bounds so that others may see it and obey, and thus be led to glorify our Father which is in heaven. S. E. B.

THE result of the Haddock murder trial is just one more illustration of the difficulty of enforcing laws where the interests of the liquor-traffic are concerned. God rules, however, and the escape of the conspirators, which now seems certain, will arouse the whole Nation to a sense of responsibility in the matter which would not have resulted from a conviction. The people will want to know whether this land is free for the good as well as for those who are not good, or if good men are only to be allowed to live here on sufferance, so long as they do not try to put down evil practices. Probably no one incident did more to create a sentiment against slavery than the persecution and final murder of Lovejoy in Illinois. This Haddock case bids fair to do as good service in the cause of prohibition. The blood of an innocent man cries from the ground for vengeance against the accursed business in the interests of which he was murdered, and the Lord's ears are never deaf to such a cry. — *Weekly Witness*.

RESURRECTION OF THE HITTITES.—Captain Conder, of the Palestine exploration expedition, after the labor of four years, has succeeded in deciphering and translating the Hittite inscriptions, which have hitherto excited and tormented the inquisitiveness of Orientals. Ten principal texts are known; and he has interpreted them all. They have been found chiefly at Carchemish, Hamath, and Aleppo, though Asia minor at large has traces of the class scattered about it. It is a fresh and grand stage in the astonishing recent process of resurrection of a dead and forgotten people.—*Sel.*

WHATEVER God calls us to do at any time is important to be done; and he never calls us to do anything without accompanying the obligation with strength and help enough to enable us to discharge our duty faithfully. We distrust God when we refuse to do his bidding through fear of failure, or because the work seems to us insignificant or unpromising.—*Zion's Herald*.

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